

# CHRISTIAN



# VISITOR.

A Family Newspaper: devoted to

Religious & General Intelligence.

REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED"—ST. PAUL.

EDITOR.

Volume IV.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, MAY 16, 1851.

Number 17.

### WHO ARE THE RICH.

Who are the rich? The favored few,  
Whose hands their dazzling treasures hold,  
With luxury deck their halls, and strew  
Their paths with gold?

No! for their wealth, so proudly got,  
Is borrowed all—the fatal bond  
May grant it to the grave, but not  
An hour beyond.

They are the rich whose treasures lie  
In hearts, not hands—in heaven, not here;  
Whose ways are marked by pity's sigh,  
And mercy's tear.

No borrowed wealth, no failing store,  
These treasures of the soul remain  
Its own; and, when to live is o'er,  
To die is gain.

Who are the poor? The humble race  
Who dwell where luxury never shone,  
Perchance without one friendly face,  
Save God's alone?

No! for the meek and lowly mind,  
Still following where its Saviour trod,  
Though poor in all things else, may find  
The peace of God.

They are the poor, who, rich in gold,  
Confiding in that faithless store,  
Or tremble for the wealth they hold,  
Or thirst for more.

Whose hands are fettered by its touch,  
Whose lips no generous duty plead;  
Go, mourn their poverty, for such  
Are poor indeed! *Londra Inquirer.*

### JAPAN.

A correspondent of the Journal of Commerce furnishes the following explanation of the cause of the remarkable non-intercourse with other nations which this interesting country maintains:

The United States ship Preble returned here on the 2d January from California, after an absence of nearly four years. In March, 1849, she sailed from Hong Kong for Japan, to demand the restoration of 14 shipwrecked American seamen, who had been kept in close confinement, and which she accomplished.—It is to be hoped an authentic account of this voyage may be published by order of the Senate, as was done with Col. Fremont's journey across the Rocky Mountains; and also some account of these sailors while confined in Japan.

In July, 1837, the ship Morrison, owned by Messrs. Talbot & Oliphant, New York, with Mr. and Mrs. King of New York, on board, sailed from Canton to Japan, with parts of crews of three shipwrecked Japanese vessels, whom they were humanely returning to their homes. The ship arrived in the Bay of Yeddo, but was not permitted to land even the poor Japanese, and they all returned to Canton.

In July, 1846, the United States ship of the line Columbus, Commodore Biddle, arrived in Yeddo Bay, to make a commercial treaty with Japan; but he had no better success than others, all the intercourse ending with the request that he would go away and not return any more.

Soon after this, the French frigate Cleopatra, Admiral Cecile, arrived at Japan, but had no better success. It was reported at Canton that he left in high dudgeon. An English frigate was expected to go soon afterwards; but, if she went, she had no better success than the others.

Now, what is the cause of this determined repulsion of all foreigners from Japan? They

were formerly there in great numbers. Mr. King in his Notes of the "Voyage of the Morrison to Japan," above mentioned, has a history of the intercourse of the English, French, Russians, Spaniards and Dutch, with Japan, and of their expulsion, one after the other, except the Dutch, and they are restricted to two vessels a year.

Mr. King states that a Portuguese vessel was driven on the coast of Japan in 1542.—They were favorably received, and Pierto, the Captain, acquired great favour by curing the prince of the gout. The same year Xavier arrived at Goa. In 1549 he landed in Japan. He was permitted to preach the Gospel, and met with great success. In 1579, 70,000 converts had been made. In 1583 the government sent three princes to Lisbon, who were received with great pomp. They went to Rome, paid homage to the Pope, and returned to Japan in 1586.

But in 1593 a change took place. The King ordered every missionary to leave Japan in six months, on pain of death. The crosses and churches to be thrown down. But merchant vessels were permitted to come. There were then 200 priests and 1,800,000 converts. In 1596 the Spanish galleon from Manila to Mexico, was decoyed into Japan, and then, a la Bonaparte, was confiscated. The commander told the Japanese of the great extent of the Spanish dominion; and when asked how they managed to possess themselves of half the world, he replied, "The King sends Priests, who win over the people, and then sends troops, and the conquest is easy." This reply was reported to the King, who exclaimed—"what! my empire filled with traitors! these priests that I have nourished are serpents!" And he swore that not one should be left alive. Edicts of banishment immediately followed, and in 1597 twenty-six priests were put to death. In 1598 the King died—his successor was more favorable to the missionaries, some of whom returned to Japan. But in 1604, the King, hearing the Governor of the Philippines was attempting the conquest of the Moluccas, ordered all the Spanish priests to be gone. The Spanish commerce with Japan was then very flourishing.

In 1608, the Spanish Governor of the Philippines was wrecked on the coast, on his way to Mexico. He had an interview with the King, who asked him whether if the Portuguese were driven away, the Spaniards could supply them with silk? The Governor told him the Spaniards could supply double the quantity from Manila. On this, the order was given to expel the Portuguese, and give their possessions to the Spanish Priests.

In 1609, the Dutch, and in 1613 the English were permitted to establish factories in Japan. The Spaniards soon endeavored to get them expelled, but the King replied—"were the Dutch Devils, they should be well treated as long as they behaved well. In 1621, the Spaniards were banished forever, and the Christian religion prohibited. In 1636, was committed the public ceremony of trampling on the Cross.

The native Catholics flew to arms. 38,000 of them fortified themselves. They were attacked by an army of 80,000 in 1638, who, having no cannon, summoned the Dutch Governor to their aid. He came! The walls of Simabara were battered by Dutch cannon, and its brave defenders perished to a man!—Henceforth the residence of the Dutch in Japan can be regarded only as an Aceldama; its purchase a river of human blood. The Portuguese and Spaniards were to be treated as enemies should they return. In 1640, four of the principal citizens of Macao were sent to obtain a mitigation of this sentence. They were seized and put to death, and the following impious inscription placed over their

graves:—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know, that the King of Spain himself, or the Christian's God, if he violate this command, shall pay for it with his head."

On hearing the horrible fate of their citizens, the people of Macao abandoned all further attempt to visit Japan.

The Abbe Sidotti made the last known attempt to enter Japan in 1709. He landed on a rocky part of the coast at night. His fate has never been known, but it was supposed he met a violent death.

The English, in 1613, obtained full permission to carry on a free trade, but they made but little use of it, and in 1623, the E. I. Company recalled their factor and abandoned the establishment.

The short-sighted Dutch, who in 1638 assisted in the expulsion of the Portuguese, were only two years after themselves restricted to the single port of Nagasaki, and were required to cease to observe the Sabbath. Their number of vessels annually were restricted to four, and the export of copper to 20,000 piculs. In 1743, it was reduced to one vessel annually. They were now left in the sole possession of the trade with Japan, and their monopoly has never been disturbed since that time. The intercourse is not with Holland, but with the Dutch Governor of Batavia. On the arrival of the Dutch ship at Nagasaki, she is moored by the Fort of Dezima—(off from the shore, like Castle Garden in New York;) the captain and crew confined in the Fort, and the ship unloaded and loaded by the Japanese. When she is loaded, the crew are put on board, and the vessel sails. This is all the European intercourse with Japan for the last two centuries.

It is not very probable that the Dutch will endeavour to dispel from the Japanese, their settled belief of the hostile designs of any nation that seeks to trade with them. Nor is it probable that the American Government, would ever open an intercourse on the humiliating terms submitted to by the Dutch.

[Foreign Correspondence of the N. Y. Journal.]

### LETTERS FROM ABROAD.

FATHER GAVAZZI, THE ITALIAN PRIEST.

London, April 18, 1851.

MR. EDITOR: Dear Sir—One of the most interesting characters at present in the great metropolis is the far-famed Father Gavazzi, the Italian Priest, the coadjutor of Mazzini, and the most determined and powerful of those who are now aiming at the overthrow of the Papal power, and the restoration of the nationality of Italy. Having learned that he was delivering discourses at the Princes' Concert Rooms, I went there, where was congregated a full audience, anxiously awaiting the eloquent priest. Soon he appeared, habited in a long black cassock, having worked on the breast a tri-color cross, and a mantle with the same device. His personal appearance is very striking. He is of a swarthy complexion, stout and well made, with a countenance strongly indicative of good nature, yet dignified—with a bearing at once noble as a man—courteous as a gentleman—and humble as a Christian.

I know not what it was—but the moment he stood upon the stage, he created a feeling in my breast, that I could not controul. There was something about him that stamped him a man of genius, and from the moment he opened his lips until he retired from the stage, the same earnest and undivided interest seemed to be felt by all around. His style is altogether different from any other speaker I have ever heard. He reminds one of the great tragedi-

ans, of whom we read in Roman history. He seems to feel in the very depths of his soul all he utters, and as a proof that he possesses the highest attributes of eloquence—he makes his hearers feel it too.

I cannot refrain from giving your readers a few sentences just as an example of his style—a passage in which he refers to the effect that may follow the course which he is now pursuing towards the church of which he was a priest: "There are some who say uncover not the shame of our mother. No! let the gangrene go on, let corruption eat farther into the flesh, until the mass becomes putrid—carrion so rank that it smells to heaven!" I reason not with such; I am for the cautery and the surgeon's trenchant blade; I am against dissembling, palliating, or plastering up the corroding scurvy. But, thank God for it! there is a yet a portion of the Italian Church true-hearted and sincere. There are in our land young Levites, who are uncontaminated with the leprosy of Rome's hoary-headed prevaricators, in the service of God's temple.—They are the hope, and will yet be the rescuers of Italy. I have been told—"you are alone." It is false. "Your acts will be noted down, and remembered against you. I glory in the denunciation of rascaldom.—"The Jesuits are watching you." Let Loyola do his dirty work; I have long since known and defied him. Do you see this old cassock? And in these humble rags, I have ere this confronted the banded hordes of human tyranny in all their variety of denominations; nor shall I shrink from an encounter with the vilest and most treacherous of all. In this old gown I have stood out against the bloody Croats of Austria, the miserable Mamelukes of Naples, and the degraded Cossacks of France; here with nought but this around me, have I stood as a target against the musketry of the foes of civilization and freedom before now!"

Speaking of the union of temporal and spiritual power in the Head of the Romish Church, he said—"The adversary of the temporal tiara was cursed in all the maledictory words of the Vatican's virulent vocabulary.—The Almighty Ruler of the universe was dragged into ignoble copartnership with the besotted administration of a paltry principality; disgust at its brutal misgovernment, hostility to its hideous misrule, honest antagonism to its abhorred tyranny are ranged in the category of crimes. You, gallant men, who throng this hall are the criminals of canon law! you dared to have a country, kindred, home and native land; you dared to dream of these delusions, forgetting canon law! Do I not glory in being your co-transgressor? Does not the mother who bore me in the bosom of Bologna, bless God for her exiled son, bless God that she gave birth to no renegade from Italy, no accomplice or approver in her degradation, no sacerdotal trader in her downfall, no priestly plunderer grown bloated on her wrongs!"

In his description of the Inquisition he brought forth all the powers of his great mind; he depicted it as "the pagan Colossus of the Chaldean King, with its lower extremities of clay and its trunk and members of unblushing brass, with one foot on our hemisphere and the other on South America, its girdle hung round with rosaries, and halters, its huge pouch filled with indulgences and thumb-screws, and exhibiting from its hand a scroll on which letters of blood boasted of five centuries of torture for the glorification of God!"

I have given you these extracts merely as a simple specimen of his thoughts and style. I do not, of course, give my opinion on the statements he made; I give them just as the sayings of a Catholic priest respecting his own church in these days, and it is not for me to say whether they be true or false. Suffice it